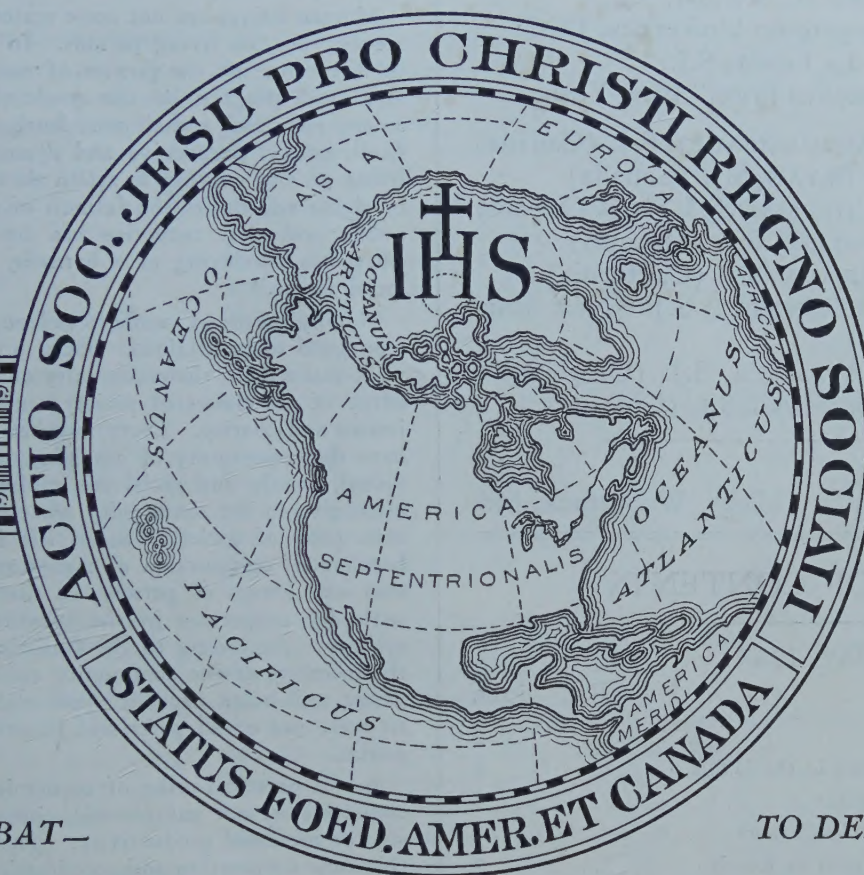


INFORMATIONES ET NOTITIAE

INFORMATION ON COMMUNISM AND INTERNATIONAL ATHEISM



TO COMBAT—

Atheism
Communism
Unholy Greed

TO DEFEND—

Divine Truth
The Christian State
The Charity of Christ

VOL. II

■ • ■

MAY, 1937

■ • ■

No. 7

Informationes et Notitiae

NEWS BULLETIN

on

COMMUNISM and INTERNATIONAL ATHEISM

PUBLISHED BY THE INTER-PROVINCE COMMITTEE
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VOL. II

MAY

No. 7

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EDITORIAL

SOCIAL PROGRESS

Communism would have the various classes in social life antagonistic and in constant turmoil; it would attain success through a conflict of forces. Communists consider men as material forces battling for supremacy; they aim at a conquest in class warfare. Atheistic communism "subverts the social order because it means the destruction of its foundation; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality."

Human beings are not mere material things or mechanical forces; they are living persons. In them there is an ability to direct for use the powers of nature. Scientific, cultural and social progress are the result of intelligent cooperation among men, each and all contributing to united human effort. Civil society, progressive and dynamic, is a union of these living persons striving to attain through a balanced harmony of rights and duties the fullness of human happiness. "The public and civil authority has for its chief function the efficacious furthering of a harmony and coordination of all social forces."

Not by means of conflict, violence and hatred is the common good to be attained. Social progress and prosperity are to be realized for the community of men through a combined effort of all classes of society, and in the maintenance of justice and charity. Every member of the social unit should have the opportunity of obtaining what is required for individual, family and social responsibility. And every citizen must give to the community what is necessary for the common good of society. Social life in every era demands a harmonious conjunction of rights and duties proper to persons and groups of persons, so that one and all may share with due proportion in the benefits and burdens of social activity. According to the Christian concept of social life, the members of the community constitute a living organism whose well-being depends upon mutual relationship of part to part, and of all parts and functions to the unified body politic.

In the practical order of economic life, wage workers and employers are not antagonistic, opposing forces; they cooperate for increased productivity. The public welfare demands this same cooperation and coordination of all forces for social progress. Yet there never will be harmonious conjunction of the various classes in society, unless laborers share more equitably in the benefits of modern productivity. All are not to be reduced to an economic dead level. But justice demands that all should be given a fair opportunity to care for essential human needs, and to fulfill their proper social function. The union of all classes in balanced harmony, striving to attain the common good, will restore to sanity and right order that most important branch of social life, the economic system. It is not class warfare, violence and revolution that will solve the social problem. The intimate coordination of social forces in modern life demands, in justice, a unified effort of all classes for social reconstruction.

JOSEPH F. MACDONNELL, S.J.



Part I

Home Survey



The Catholic Front at Work

With gratifying success the forces of the Church are being mobilized in a coordinated defense of Christian civilization against the heresy of Communism. A few specimens of a practical nature are reproduced below. Similar activities are under way in every community of the United States and Canada. Send in to the Editors all and any accounts that will serve to complete our records and which may offer suggestions and inspiration to others.

Public Conference on Communism:

"Loyola and Lenin," contrasting two appraisals of human nature, sponsored by the Regis Alumni Association of Regis High School, New York, Sunday evening, February 14, 1937, 8:30 p. m.; Regis High School Auditorium, 60 East 85th Street, New York.

PROGRAM

Agnus Dei (Missa Papae Marcelli, 8 voices) ..Palestrina (1526-1594)
WelcomeNicholas P. Callahan
Chairman, Conference Committee
Address—Very Reverend Robert I. Gannon, S.J., Ph.D.
President, Fordham University
Super Flumina Babylonis (4 voices)
Palestrina (1526-1594)
Conference (Parts I and II)
Reverend James J. Rohan, S.J.
Ecce Quomodo Moritur (4 voices)
Jacob Handl (1550-1591)
Conference (Part III)
Reverend James J. Rohan, S.J.
Ave Verum.....Byrd (1543-1623)

Musical program by the Choir of the Church of St. Ignatius Loyola under the direction of Dr. Reginald Mills Silby, choirmaster.

"The end of this Society is not only to attend to the salvation and perfection of our own souls with the divine grace, but with the same earnestly to employ ourselves in procuring the salvation and perfection of our neighbor."
—Second Rule, Summary of the Constitutions of the Society of Jesus.

"Social democracy builds its whole philosophy on the basis of scientific Socialism, i. e. Marxism. The philosophic basis of Marxism, as Marx and Engels repeatedly declared, is dialectic materialism. This dialectic materialism fully accepts the historical traditions of the materialism of the eighteenth century in France, and of Feuer-

bach (first half of the nineteenth century) in Germany—which is absolutely atheistic, and definitely hostile to all religion." —*"The Attitude of the Workers' Party Toward Religion"*—Lenin, May 1909.

Das Kapital is the economic consequence of dialectic materialism, as the Social Encyclicals are the economic conclusion of the dogma of Christ's Mystical Body. . . .

On the anvil of Communism (100 per cent matter, Lenin-pure) there is beaten an old, old song . . . by Catholicism, hammer of human iron tempered with divine grace. Catholicism, the hammer of Christ, has worn to dust every heresy that challenged its blow. How soon it will wear down Leninism depends upon the metal of the contemporary Catholic.

Loyola accepted the entire Christ as the most telling fact of history. Lenin rejected Christ entirely as an impertinent fact and a valueless contribution to human culture. Accepting Christ exteriorly while rejecting Him interiorly is the sin to which the modern American is more exposed than his European brother. Such conduct represents a compromise Lenin readily countenanced as ultimately contributing to an easier and more effective spread of his atheology. Loyola redivivus would give this new Turk quick battle.

An Intercollegiate Symposium on Communism in America, held by the Bellarmine Debating Society, St. Peter's College, Jersey City; Collins Memorial Gymnasium, Sunday evening, May 2, 1937, 8:30 o'clock.

PROGRAM

Address of welcome—Mr. Harry O'Mealia, chairman.

1. What is Communism—George J. Dougherty, president of the Bellarmine Debating Society, St. Peter's College.

2. Communistic Propaganda—Margaret M. Fitzgerald, president of the Debating Society, College of Mount Saint Vincent.

3. Communism and Labor—Kenneth J. McCarthy, chairman of the Lecture Committee, Council of Debate, Fordham University.

4. Communism and the Education of Youth—Helen E. Kelly, president of the Debate Council, Georgian Court College.

5. Spain, a Lesson to Us—Marjorie White, president of the International Relations Club, College of St. Elizabeth.

6. The Catholic Program against Communism—Edward Synan, debate manager of the Brownson Debating Club, Seton Hall College.

Lenten Sermons in St. Michael's Church

The Rev. Vincent Hart, S.J., principal of Canisius High School, Buffalo, N. Y., chose as the topic for his Lenten talks this year, "The Most Serious Menace of Our Times." He chose this topic in accordance with the expressed wishes of the Supreme Pontiff, who has urged priests repeatedly to discuss the menace of Communism with their people.

Father Hart discussed the philosophy of Communism and all the concomitant evils thereof, in his regular noonday talks at the daily 12:10 o'clock Mass at St. Michael's. They were short five-minute talks given in the same spirit that Father Hart has used in the last two years in the same pulpit.

FREE LECTURES ON COMMUNISM

Father Patterson of Woodstock Delivers Them at Little Flower Hall

A series of four free public lectures on "Communism and Its Remedy," were given by the Rev. Laurence Kent Patterson, S.J., professor of history, Woodstock College, Wednesday evenings, February 17 and 24, March 3 and 10, at 8:15 o'clock in the assembly hall of the Shrine of the Little Flower School, Belair Road at Brendan Avenue, Baltimore, Md. The clergy and laity, men and women, Catholics and non-Catholics, were invited to attend.

POINTS OUT ECONOMIC REMEDIES

The treatment of the general topic was as follows: February 17, the Com-

munist "Common Front"; February 24, Communism and Religion, "Masked Atheism"; March 3, Catholic Counter-Action, the Remedy; March 10, the Social Gospel of Pius XI.

In view of the fact that Communism is a growing and false philosophy of life, these lectures were offered the public with the purpose of pointing out that the remedy for present-day social and economic evils lies in the programs given the world by Leo XIII and Pius XI.

The check on Communism will not be brought about by a mere recital of the physical and moral horrors that it leaves in its wake, but by understanding that the immoral and basically-wrong economic inequalities of life must be eradicated and the principles of social justice allowed to prevail as

the standard of man's dealing with man.

WELL KNOWN AS LECTURER

Father Patterson is well known as a scholar and lecturer. Besides his present assignment as professor of history at Woodstock College, Father Patterson has been on the faculties of Fordham University, New York City, and the Catholic University Summer School, Washington.

Father Patterson has made a thorough study of Communism and has lectured on the subject at Loyola College and at various Catholic assemblies. An article by him, "Right and Left Battle for Spain," was published in *America* recently and reprinted in the January issue of *The Catholic Mind*.

"I Was a Communist Agitator"

Under the above title the "Winnipeg (Canada) Free Press" published last November and December, a series of articles signed by an "Ex-Radical." Under this pseudonym a previous member of the Communist Party in Canada revealed his experiences both at home and in Moscow. Like Andrew Smith, American author of "I Was a Soviet Worker," published in 1936 by Dutton and Co., New York, the Canadian Ex-Radical suffered a bitter disillusionment. We reproduce herewith the substance of his account, furnished by our Canadian correspondent. Change the names and the places to American equivalents and you have an accurate picture of Communist tactics in the United States.

FROM the time he was fourteen, this Ex-Radical began to work in a manufacturing plant. Exasperated by poor working conditions, a starvation wage and a 12-hour day at painful labor, he soon fell a victim to Communist propaganda. In this way are social injustices, inhuman employers and unscrupulous capitalists, operating as the fundamental agents of revolution. And Canada will not be spared if. . . .

Our friend joined the Young Communist League that enrolls youthful hopefuls up to their twenty-fourth year. *The Y. C. L., like the Communist Party is an immediate dependent of the Komintern in Moscow.* Their national executive committee is located at Toronto. From here, the orders of the Red International are transmitted to the provincial committees which direct the regional and urban groups. Rigorous discipline: the orders are not discussed in endless conversation, with the passing of useless motions and resolutions; they are received from the leaders and are carried out, no matter how contradictory or untimely they may seem to be. A member is not asked if he will please attempt this step: the command is given and he must obey. Otherwise, out. The organization finds this to be incomparably effective in getting results. But how can they then logically de-

nounce Fascism as the oppressor and murderer of liberty?

The real leaders work in darkness, unknown to the public. The hidden *Brain Trust* is led by Mr. Stewart Smith, son of a Protestant Minister and one time deputy from Brandon to the Manitoba legislature. Tim Buck, Jacob Penner, alderman of Winnipeg, Jim Litterick, deputy, Arthur Evans who organized the Regina riot, and all the others whose names,—such fine Canadian names!—appear as the marionettes of the show, are the *front men*. All, even the local agitators, have a substitute, ready to replace them if arrest or sickness overtakes them. Even the substitutes have other substitutes designated and prepared. Monster of a hundred heads that one could never possibly decapitate!

There were 3,000 Communist agitators in 1931. Today there are more than 10,000. The condemnation of the Party as illegal and active opposition to it is just the thing, according to the Ex-Radical, that provoked an unexpected enrollment. These agitators, reliable and well formed, ready for everything, are exerting an influence on at least 250,000 sympathizers. They penetrate every movement, every factory and practice "noyautage" with perfect skill and blind obedience. They bestow particular care on the workers

and farmers of foreign birth,—Ukrainians, Poles, Germans, Russians, etc., under the pretext of assisting the "minorities."

In order to deceive the public, leagues appear directed by the agitators; besides the unions for the foreign minorities are found the Canadian Labor Defense League, the Workers' International Relief, the League Against War and Fascism, the Women's Labor League, the Farmers' Unity League, etc., etc.

The Workers' Unity League, a frankly Communist syndicalist movement, is now abandoned. The recent tactics of the united front, the popular front, contrary to all previous tendencies, required the members of the W. U. L. to invade the Canadian Trade and Labor Congress (section of the American Federation) and the All-Canadian Labor Congress. It was done. Their presence has already manifested itself and its influence is felt.

The Ex-Radical discloses Communist activities among the miners, the woodsmen, the longshoremen and mentions the strikes they have provoked among them. This clever and cunning propaganda reaches all categories of workers.

Newspaper, tract, pamphlet, poster, circulating library, conference,—every-

thing is put to use to assure efficient, indefatigable propaganda. Openly communistic papers have 135,000 paid subscribers; the principle ones are: *The Daily Clarion* (daily, Toronto), *The Young Worker* (weekly, Toronto), *The Ukrainians' Labor News* (daily, Winnipeg), and seven other weeklies in Hungarian, Russian, Polish, etc.

This literature of the masses is not enough for the militant zealots. They must read the more substantial works of the great revolutionaries in order to grasp the doctrine and the spirit of the movement. Hence, the more talented leaders follow regular courses, all expenses paid; in the communistic colleges, whence they depart, after a six months or a year, approved scholars of bolshevist science. Many of these colleges exist in Canada: that of Manitoba is located at Parkdale, near Winnipeg; that of Alberta, at Syiva Lake; that of Ontario in a Hebrew Summer Camp on Lake Ontario.

Each year, the Party sends secretly to Moscow, four or five of its subjects who have been selected by severe tests. There they remain for two or three years, to study more profoundly than in the Canadian colleges of revolutionary technique, the thought of Marx, Engels, Lenin and Stalin. The 6,000 young men who are students at this great international university, are separated into national groups according to their common place of birth. They live a comfortable life at the expense of the Party which hopes to transform them into orthodox leaders of imposing ability.

The question may be asked: Who provides the expenses that are needed for this intensive propaganda, for the training of militant leaders and active members, for the organization of the Party and its activities? We once believed that the Komintern at Moscow furnished abundant funds. Erroneous it seems. The Ex-Radical indicates a home source and we are inclined to believe it, even though the Canadian Party, at the difficult time of Tim Buck's trial, sent an S.O.S. to Moscow, urgently demanding some \$10,000. In ordinary times, each country must keep its own Party alive. All its members contribute with a generosity in proportion to their income; even the unemployed give up from their "direct relief" a weekly contribution. A workman who earns \$10 a week, gives 20 sous; a salary of \$20 is taxed 50 sous. Every member elected to some public function turns in 10 to 50 per cent of his earnings. Profits are derived from cooperatives for buying and selling, from clubs, picnics, etc.; no source of revenue is overlooked and these little streams replenish the great river. The Party depends, then, upon the unselfishness and self-sacrifice of its members and its leaders. They work, they suffer, they struggle, they devote themselves without hope of personal gain but with a controlling passion to see the triumph of their cause.

The Ex-Radical passed three years at the University of Moscow. To his own misfortune, he brought back some scandalous impressions of his voyage that resulted in his expulsion from the

Party. During his period of study, he was asked to visit the concentration camps where they detain the many political prisoners, suspects and incorrigibles. Stupefied, he beheld the frightful misery that reigns there. While talking with the prisoners, he discovered that Stalin had betrayed the revolution. Being a sincere Communist, a fervent follower of Lenin, he suffered a bitter disappointment. Lenin, in establishing the U. S. S. R. had promised and guaranteed to all component nationalities the respect of their racial peculiarities and characteristics. Now Stalin has no care for them. What is more, Russian must dominate, must be imposed; every other language and culture must disappear.

In order to justify their hypocritical propaganda, books of official literature are published in the dialect of some distant nomad tribe that need not be feared, while special troupes launch attacks in Georgia, in the Ukraine, in the Caucasus and in the region of the Cossacks against all recalcitrant nationalists who are opposed to assimilation and who are destined eventually to expiate their crime by forced labor.

The Ex-Radical naively wished to undertake a campaign to modify this policy of Stalin. He could not risk it there: that would have been certain death. But on his return to Canada, he disclosed his intentions to the Communist leaders. After attempting in vain for some months to bring him back to submission, they expelled him from the Party. More than a thousand Communists have left the Party for the same reason.

Catholic Workers' Groups in Ottawa

The Confederation of Catholic Workers of Canada paid a visit, on the 18th of December last, to the Government of Ottawa. Received by the Prime Minister and several of his colleagues, the Confederation presented to them the brief of its recommendations. Couched in temperate terms, resting on solid arguments, the request of the C. T. C. C. was well received. May the social reforms it urges be put into effect as soon as possible, for the well-being of the working-classes and the safeguard of order in our country. (L'Ordre Nouveau, Jan. 5, 1937.)

AGAINST this well-being and order, however, Communism is drawn up, more and more of a threat. The C. T. C. C. had remarked this threat. It became the duty of the Confederation to draw the attention of our rulers to this grave danger and suggest means of combatting it. It did not fail. Here are the two passages in the memorial which relate to the subject:

I. We respectfully draw the attention of the Government to the Communist propaganda in the country. The C. T. C. C. asks

that the entry of Communists into the country be prevented, and that it be not forgotten that Communism has been declared illegal by the Supreme Court of Ontario;

II. In Soviet Russia the only party legally recognized is the Communist Party. That country uses every means to facilitate the dissemination of Communism throughout the world. To provoke a reaction against the nefarious work accomplished by Russia, the C. T. C. C. suggests to the Federal Government:

- (a) That Canada, as a member of the League of Nations, cause proceedings to be instituted against Soviet Russia at Geneva;
- (b) That, if proof be available of Russia's dissemination of Communism by means of commercial relations, Canada propose the ejection of Russia from the League;
- (c) And that, as a sanction, the countries that are members of the League be invited to

discontinue all commercial relations with Soviet Russia.

We add below the reply of the Minister of Justice, M. Ernest Lapointe. But we wish to point out immediately that the Council of Trade and Labour of Canada, which comprises the International Unions affiliated to the American Federation of Labor, met the members of the Canadian Government on the same day. It too presented its annual memorial. But we looked in vain for any denunciation of Communism, the "*greatest danger at the present time*," as His Holiness, Pius XI, has declared.

No, the peril that alarms the entire sound-minded population of Canada and threatens above all the working-class, with this the heads of our International Unions are not concerned. That which hits them especially, that against which they ask protection, that is a different danger, the danger of dictatorship!

The summary of their memorial, communicated to the press, actually reads as follows: "We favour wholeheartedly the measures taken by the

government to assure international understanding and peace. We affirm our faith in democracy and are opposed to dictatorships. We support the words spoken to that purpose by Prime Minister King at Geneva. When diplomatic usage allows, we suggest that the government make representations in the name of the unionists and the religious and racial groups whose liberties are restricted."

And that is all. Not a word more on the subject. This attitude speaks for itself. Compare it with the attitude of the Catholic syndicates, and then judge the two groups by their actions. Which follows more closely the recommendations of the Holy Father? Which does more for the preservation of social order in our country? Which offers the best guarantees to our workers?

REPLY OF THE MINISTER OF JUSTICE,
M. ERNEST LAPOINTE, TO THE
DELEGATES OF THE C. T. C. C.

Let me tell you that all of us detest Communism. There is not a single member of the government who is not

against this doctrine of hatred and violence, opposed to the rules of common sense. We are employing the methods we think most suitable for combating this propaganda in Canada. To those who ask what we are doing to fight Communism, I reply: Read the speech recently delivered by Sir Charles Gordon, president of the Bank of Montreal, who remarks a constant improvement in the economic situation this year. If we succeed in improving living conditions, if we give the workers the right to what they must have, there we have the best means of combating Communism, which expands on the shoals of distress. It is the struggle of reason against force. I shall be with you in every association that combats this doctrine. Thank God, we are free in Canada. In Europe, certain countries take possession of the children from birth. Russia is, not alone in this. There are others, foes of Russia. We are fortunate in being sheltered from doctrines which are the scourge of Europe. Let us join our efforts to keep Canada united and in the way of progress.



Knowledge of Communism
and
A United Christian Front
Against
The Third International





Part II

World Survey



Present Condition of Religion in Russia

The recent Soviet constitution has been widely quoted as safeguarding religious freedom. The contrary is revealed by the renewed activity of the forces dedicated to the extermination of religion. Under government direction these various agencies have been ordered to renew their drive against religion, as appears from the following authentic accounts. It should be remembered that the Soviet constitution (analyzed in INFORMATIONES ET NOTITIAE for January) guarantees complete freedom to anti-religious propaganda, but denies any such public defense to religious believers.

SOVIET URGES ATHEISTS ON

Moscow, March 10 (AP).—There has been "an alarming decline" in the forces organized to stamp out religion in Soviet Russia, the newspaper *Izvestia*, organ of the government, asserted today. It asserted the resulting situation was "intolerable."

The number of Bezbojniks, members of the Militant Godless League, has fallen from 5,000,000 in 1933, to less than 2,000,000, and the organization has ceased to exist in many provinces, the newspaper asserted.

The Commissariat of Education recently closed five big anti-religious museums and halted the work of an anti-religious institute that had been instructing 3,000 students. Anti-religious work in thousands of villages has been discontinued.

Izvestia declared clergymen, taking advantage of the new Constitution, which guarantees freedom of worship, were staging a rapid come-back to the extent of preparing their own candidates for the forthcoming Russian elections.—*N. Y. Times*, March 11, 1937.

DRIVE ON RELIGION RENEWED IN RUSSIA

Priests and Nuns Are Reported Renewing Activity, Claiming Right Under Constitution

Moscow, April 30.—The revival of the active anti-religious campaign throughout Russia coincides with the going into effect of the new Constitution, which guarantees religious freedom, although at the same time it prohibits religious schools and emphasizes the freedom of anti-religious propaganda.

The Constitution also has enfranchised priests, pastors, rabbis and mullahs for the first time under the Soviet régime. According to the authorities, religious practitioners immediately took advantage of the religious freedom article and declared that it gave them freedom to organize churches. One ingenious priest in Gorky combined the religious freedom article with the article guaranteeing every citizen the right to work and applied for permission to open an elementary school. This was brusquely refused.

For months reports have been reaching Moscow of the renewed activity of priests and nuns even in the Bolshevik capital. Their work has been more restrained here, but in smaller places they have been distributing leaflets and gathering petitions of followers for re-opening closed churches. A few instances were reported where they actually borrowed money from the local Soviets either by misrepresentation or with connivance for building religious edifices. They have been especially active among the young.

LEADERS EXPRESS ALARM

For some time the Communist leadership has been expressing alarm. Anti-religious propaganda has been allowed to lapse almost to the vanishing point, they complain. The membership of the League of Militant Godless has dropped from 5,000,000 four years ago to the present 2,000,000. At the same time, they assert, church attendance is growing, so that the young as well as the old are being swept into the religious current. Church holidays are being celebrated—to the detriment of collective farms and industrial plants, whose work schedules are thus disarranged.

Churches, after twenty years of bolshevism under the Communist party, which avows atheism as an important tenet, still number their adherents by the millions. There are now officially said to be 30,000 registered churches, prayer houses and religious societies in the Soviet Union, each of which must have a minimum of twenty members to obtain a license.

The League of Militant Atheists has sounded its trumpet for a renewed offensive along a broad front. The Soviet press is carrying half-page denunciations and warnings and even sometimes linking religious activities to German fascism as in its descriptions of the strange worship of "dancing brothers" who are alleged to be corrupting youth by dancing parties and drinking orgies in Volga German villages.

ASSAILED AS PROFITEERS

The church and its practitioners are being assailed as profiteers and speculators for selling candles, sanctified cakes and books at several hundred per cent profit. The income of some Moscow churches is said to run into many hundreds of thousands of rubles from such sources—hundreds of millions for the whole country.

Godless leaders are not calling for coercion but are urging their followers to use propaganda—the method they adopted after the militant campaign of 1930 in which churches were pulled down and priests and rabbis were arrested.

Mrs. Krupskaya, Lenin's widow, is urging young Communist League members to take an active part in helping teachers inculcate anti-religious lessons from the study of astronomy, geology and biology, performing social welfare

work, charity, caring for the sick, etc.—the field in which the church has been cementing its hold because too often it is neglected by other agencies.

Particularly she urges Communist youth, trade unions and other local organizations to provide entertainments, lectures, etc., because in many localities

only church organizations are providing such things and young people are attending them from sheer boredom.—*N. Y. Times*, May 2, 1937.

The Progress of Atheism in Russia

The accounts reproduced on the preceding page testify to the renewed assault on religion ordered by Soviet authorities. The following comments, from the "New York Times," April 11, 1937, furnish an excellent commentary on the inevitable and stubborn resistance every government will encounter when an attempt is made to stifle that most fundamental instinct,—religious faith.

ANTI-CHURCH DRIVE PRESSED BY SOVIET

Education Commissar Orders Teachers to Train Children to Be Actively Godless

Moscow, May 8.—The anti-religious drive was intensified today with orders from the Commissariat of Education for teachers to take immediate steps to train children not only to be non-religious but also to be actively, militantly Godless.

At the same time, however, the Communist party's halting excesses in the Godless campaign committed by local executives such as the dismissing of believers from jobs and closing churches without the consent of local residents. The party is ordering that religion be fought by persistent, skillful propaganda instead of by overt coercion.

"It must be thoroughly understood the religious person is not an enemy of the Soviet Government," said a warning to Communist party executives throughout the Soviet Union. "Religious prejudice should be fought by anti-religious propaganda, not by administrative measures such as discharge from work."

In accordance with this order a Roman Catholic teacher in Sulimov—a town in the Caucasus—was reinstated after having been discharged because she said clergymen could vote under the new Constitution—a simple statement of an obvious fact—and because her grandmother kept a small religious picture over her bed, as do many older persons in Russia. The school director who discharged her was severely reprimanded.

The teacher's husband, who had been decorated by the Red Army and the OGPU (secret police) for services against enemies of the country, was discharged because he admitted he had been born into a clergyman's family. He also probably will be reinstated.

The order to school teachers to campaign more actively against the church closely follows a rebuke by the highest Communist party authorities. They

accused the Commissariat of Education of liquidating the anti-religious propaganda in higher schools.

The Trade Union Council charged that in the past six years the Commissariat had not issued one order against religion. It said the anti-religious propaganda in libraries and clubhouses has slackened. It excoriated the Young Communists' League for failing to fulfill the duties against religion and upbraided the League of Militant Godless for becoming virtually inactive.—*N. Y. Times*, May 9, 1937.

Soviet Religious Revival

When the John Dewey committee in Mexico puts Leon Trotsky on the grill there is one question it must not overlook. Trotsky will no doubt be asked to say whether he really plotted with Hitler and with Japan against the Soviet Union. These charges were the gist of the Moscow trials. But it is also beginning to appear that the former Red Army chief struck up an even more singular partnership. He entered into an alliance with the Orthodox Church.

Mr. Duranty reported on March 2 a state of considerable alarm in government circles over the symptoms of a religious revival. In the industrial areas north of Moscow new sects and cults were springing up. But according to the Communist organ *Pravda* it went beyond religion. "Often they carry on anti-Soviet Trotskyist agitation."

NOT WITH TROTSKY

Why the government papers should want to drag Trotsky into the religious situation is a little hard to understand. It makes him altogether too important. Here is an Associated Press dispatch from Moscow quoting the leaders of the Atheist League. They say that 50 per cent of Russia is still religious. Now it may be a bitter pill for the government to admit that after years of agitation one-half the Russian people are still believers. But if the new religious cultists are really Trotskyists it would be a dreadful situation. One-

half the Russian nation would be with Trotsky.

Disinterested observers will think it much more likely that the newly reported awakening in Soviet Russia is religion and not Trotskyism. They will go on to remark how startling have been the reported vicissitudes of religion in Soviet Russia in less than a twelvemonth.

ATHEISTIC OPERA SUPPRESSED

The new Soviet Constitution, adopted last November, does away with religious disabilities. In the preliminary debates on the Constitution the removal of such disqualification was defended by no less a person than Yaroslavsky, the veteran chief of the Atheist League and editor of its newspaper *Bezbozhnik*—"Godless Man." On September 21 in our columns Yaroslavsky said that religion is virtually dead in Soviet Russia and the Soviet regime has nothing to fear. It could well afford the risk of lifting the ban on ministers of religion.

The new "line" on religion was dramatized in November when the Moscow authorities suppressed a satirical anti-religious opera, "Bogatyr," by the erstwhile proletarian poet laureate Demyan Byedny. The theme of the opera was the conversion of Russia to Christianity.

SUDDEN RELIGIOUS MENACE

As late as January 1 it would appear that religion was still in a very precarious condition in Soviet Russia and giving no occasion for atheist worry. The census of the population was taken on the first of the year and one of the questions which everybody had to answer was whether he believed in God. Definite census figures have not yet been made public, so far as we are aware, but preliminary figures suggest that religion was indeed a liquidated problem. A trifling percentage of the Russian people went on record as believers.

That was only last January. By the beginning of March, as we have seen from Mr. Duranty's dispatch, the authorities were viewing with alarm a

religious revival. On March 10 the government newspaper *Izvestia* was calling the Atheist League to account. It seems that the league membership had dropped from five million to two million. Anti-religious work in the villages had been suspended. The Commissariat of Education was closing down anti-religious museums.

A fortnight ago the late jubilant Yaroslavsky was issuing appeals for a new war against religion. For it appeared that 50 per cent of the Russian people are still believers, and there are still 30,000 churches open.

PARTY LINE CHANGES

Startling changes in Soviet domestic policy are a commonplace. Progress in the planned U. S. S. R. is often the opposite of movement in accordance with plan. It is rather a succession of jerks, of breathless dashes and breathless stoppages. The Soviet technician and industrial chief does not know from day to day whether he will be incurring sabotage by going too fast or by going too slowly. So it is no surprise that in its religious policies, too, the Soviet "party line" traces a very erratic course on the chart.

FIGURES JUMP ABOUT

More serious are the sudden changes in statistics. Stalin may find it expedient to bear down on religion today and let up next month and come down hard again in June. But it is always upsetting to find that one day the Russian people are 98 per cent atheistic and next day almost they are 50 per cent religious. One day religion is dead in Russia and the next day it is very, very much alive.

The moral is, of course, to use a great deal of salt with all those dispatches from the censored dictatorships announcing the 100 per cent demise of this institution or the 100 per cent success of that plan. Religion, especially, is an institution that has always been an unconscionable time in dying.—*N. Y. Times*.

NO CHANGE MADE BY CONSTITUTION

Soviet Continues Its Persecution of Religious

From *The Universe*, London

Paris, Jan. 25—The fact that religious persecution continues in Russia despite the promises made in the new constitution is revealed by M. Roland Dorgeles, author of the famous war book, "Wooden Crosses."

He has been staying in Russia for several months, avoiding official guides as much as possible, getting facts from

Frenchmen living in Moscow and Leningrad. He left France for Russia without prejudice against the Soviet regime.

"At the very hour this Summer when the new constitution made its appearance, promising religious liberty," he writes, "the only Catholic Bishop in Russia, Msgr. Frison, was again thrown into prison.*"

"To impress visiting Christians, priests are allowed to give Communion to children. But it is forbidden, under pain of imprisonment, to teach the catechism."

To deceive tourists, he says, icons are exhibited publicly. But anti-religious instruction is given officially in the schools.

Clergy are obliged to declare the names of those who are married with a religious ceremony or who have their children baptized. These people are then watched, and arrested at the first opportunity.

"Religious freedom? What an imposture!"

"On the eve of the revolution there were 445 Catholic priests in the Mohilew diocese of Petrograd.

Today there are two. One is a Frenchman and cannot be touched, but the other, a naturalized Pole, has just come out of a concentration camp after eight years."

French Communists, in spite of this, remarks M. Dorgeles, are organizing a tour of Catholic working men and women through Russia, as a reply to the recent condemnation of their aims by Cardinal Liénart, Bishop of Lille.

"CATHOLIC" GUIDES

In Russia the Soviet will provide guides who will pretend they are Catholics, as they have already done several times. But French towns are being placarded with statements signed by French and Spanish "Catholics" in praise of the Popular Front. These "Catholics" are totally unknown people, not accepted by the Catholics themselves.

The tourists to Russia will see what they are shown, as usual.

Even Bolshevik sympathizers in France are beginning to object to the existing state of affairs, says M. Dorgeles. Five delegates of the Miners' Federation of the North, in particular, who recently made a tour of the Soviet have returned completely unsatisfied.

Four of them state that the condition of miners there is worse than in France. In Russia, they say, they did nothing but attend receptions and dinners and were not shown anything.—*Brooklyn Tablet*, 20 February, 1937.

* There is one other at liberty.—Bishop Neveu, Moscow. [Editor]

England

Commenting on the vigorous campaign being conducted in England in favor of the Spanish Leftists, a correspondent writes in *Letters From Rome*, January 5, 1937:

1—The Communist Party is making use of this campaign to work for the Establishment of a "United Front" in England. We must acknowledge that to a large extent they have succeeded by organizing meetings in which the speakers came from different parties.

The public who take part in these meetings are not *essentially* Communist but they listen to vigorous invectives against the management of the Labour Party. The "United Front" is being created "from below."

2—The Communists have made great efforts to attract the Catholic element, which is very influential in the Labour Party, in the struggle against Spanish "fascism."

It was with this intention that they sent for the Rev. Leocadio Lobo and the *Daily Worker* gives sympathetic news of the Sovereign Pontiff's illness. But we have had many and various proofs that *in England, as elsewhere*, the progress of Communism marks at the same time a progress towards anticlericalism and the *Hatred of God*.

Recently in a small parish, half rural and half industrial, in Lancashire, the rector noticed that his choir were talking during his sermon: "If you do not wish to be silent out of respect for the preacher at least show respect for the house of God." "God is nothing to me," was the reply of the ringleader. The rector felt obliged to dismiss him; the whole choir resigned as a sign of solidarity. They had been perverted by the Communist "Worker."

Not long ago a "Catholic" of Liverpool was heard to proclaim his ardent wish to burn down his parish Church. These threats of setting fire to churches are heard in England, France, Belgium, the United States and elsewhere. The burnings of Spanish Churches have made a great impression on the working classes, influenced as they are by the Communists. At the first opportunity we must expect to see the churches in flames.

In England people were wont to be courteous and when a priest entered a hospital and said his "Good morning" they would respond. It seems that now one frequently meets with people who reply with looks of scorn and hate.

These few details, necessarily very incomplete, that we have given about the Communist propaganda in the U. S. S. R., in France and in England, permit the following conclusions:

The Communists for the purpose of their *subversive* propaganda, exploit

the very human sentiments of compassion and solidarity which exist in the hearts of all men. Everybody, except the perverted, feels pity for those who suffer.

By collecting money, linen and food, the Communists have not only obtained what they wanted, they have also gained the devotion of all those who offered something to the cause in which their cooperation was invited.

There is a psychological fact here the value of which cannot be overestimated. We are only gained over to causes for which we make sacrifices! Now, in many countries, a great many good people, in bringing their gifts have given *themselves*, and the more they gave the more has the communist cause won them over.

3—Let us acknowledge once again the strength of the Communist organization which has been able to mobilize such enormous masses in so short a time. Masses of poor people, students, professors, writers, artists, ecclesiastics and aristocrats. Masses so blinded that they believe that when they give their support to communist initiatives they are helping "democracy."

Let us once more draw the conclusion that *organization is the first and essential condition of all efficacious activity.*

4—More than political contrivances and diplomatic bargaining it seems that it is ideas which are more and more to agitate the masses. And it is more and more evident that we can only give humanity one idea which is capable of arresting the devastating progress of Communism. That is the Christian idea, lived to its heroic fulness. All other efforts, however useful and perhaps necessary they may be, will crumble away if they do not spring from the deep faith which alone can conquer that other "faith" which is the essential element and the motor power of the subversive activity of the Bolsheviks.

Chile

In a pastoral letter of recent date, the Bishops of Chile, after having stressed the need for a minimum wage, denounce Communism representing it as the enemy of social welfare and the principles of religion.

"It behoves the government," they conclude, "to suppress communist propaganda that attacks the stability of national institutions and destroys the most sacred rights of man as well as the fundamental rights of society."

London

The Socialist League, a creation of the last few years, has now linked itself with the Communist Party of Great Britain and with the I. L. P. The Labour Party knows better than anyone else that the Communists only

seek to build common fronts in order to destroy their enemies from inside. The Communist requests for affiliation with the Labour Party are merely "Trojan horse" tactics, and reformist parties like the British Labour Party remain in Communists' eyes the most dangerous, because delusively plausible, of all rival organizations.

The Labour Party publishes a useful pamphlet called the *Communist Solar System* (2d.), which gives a list of the various organizations by which "Communism in disguise" pursues the tactics of the United Front. The Labour Party gives in that pamphlet "a list of political parties or organizations ancillary or subsidiary to the Communist Party:

The League Against Imperialism; the International Labour Defence; the Minority Movement; the Workers' International Relief; the National Unemployed Workers' Movement; the Friends of the Soviet Union; the Anti-War Movement; the European Workers' Anti-Fascist Congress (British Delegation Committee); the Relief Committee for Victims of German Fascism (German Relief Committee). The League against Imperialism has an auxiliary, the Meerut Prisoners' Release Committee.

Members of any of these organizations are ineligible for membership in the Labour Party.

Communist tactics today substitute the word *Socialism* for the much less popular term *Communism*, and this increases confusion, because Conservative papers like to label the official Labour Party as Socialist, and the word now always requires further definition. A man may call himself a Socialist and be anything from the most reasonable and responsible supporter of the Labour Party to the most fanatical Communist. The wide currency of the term today makes it very easy for those who have a motive to misrepresent Papal condemnations of the Continental Socialism of the last century. It is the same with the word Liberal when used in Spain, where its general connotation includes a note of militant anti-Catholicism very different from the atmosphere of the Reform Club.—*The Tablet*, London, January 30, 1937.

London

The Universe, on February 5, 1937, urged its readers to visit the Anti-Communist Exhibition at Dorland House, Lower Regent Street, London, S. W. 1, arranged by Anti-Socialist and Anti-Communist Union. But especially should it be visited by any who are in doubt of the attitude of Communism towards religion.

With the pictures of the desecration of churches and statues, the torture and

murder of priests, nuns and laymen, women and children, readers of *The Universe* are familiar. Yet it is worth noting how what is now being done in Spain was first done in Russia. The Russian Anti-God posters are a revelation. That they would be blasphemous you would expect, but not that they would be so vile. No Catholic dares even hint at the treatment meted out to Our Blessed Lady. Yet these posters should be seen by all those who think "there is something to be said for the Soviets." Yes, there is something to be said, and it is that they are of hell.

Comparatively mild are posters showing Our Lord sitting with a capitalist on a money-box and fondling him, and of a cleric sitting on a huge cross drawn by toilers with Our Lord walking before it.

Especially revealing is the section devoted to "Propaganda for World Revolution" and the million-sale poster of Lenin showing him as a saint-like figure.

We find here, too, how busy are Communists the world over, from England to China. And the propaganda varies to suit the time and place.

But the Spanish propaganda (the time being ripe and the place ready) is as vile, as filthy as ever in Russia. And again and again Lenin is named as the leader of the "world revolution." The exhibition proves that Communism is one and indivisible, and that its prime purpose is the destruction of Christianity, the exile of God from the hearts of men.

Belgium

In order to answer to new needs, the Belgian Catholic Party has reformed its organizations. It has renewed as well its political program. Here are two of its principle declarations:

Form of the State.—The Directory remains strongly attached to representative government, the only one compatible with the exercise of political liberties in the form of parties. It adds, however, that the existence of parties must be reconciled with the necessity of governing and that, in this regard, some profound reforms must be imposed with the intention of reinforcing the authority of the State.

Professional Organization.—The Directory of the Belgian Catholic bloc considers it urgently necessary for the country to direct its efforts toward the organization of professions that was recommended very pressingly in the Encyclical *Quadragesimo Anno*. It believes that this reform must be pursued on the basis of "free syndicates in an organized profession," to the exclusion of all State Corporatism.

"If the construction of a new order is carried out without Catholics," de-

clared the Cardinal Archbishop of Malines sometime before the Party Congress, "it will be carried out against them."

Poland

Cardinal Hlond, Primate of Poland, made certain statements not long ago to the correspondent of the *Pester Lloyd* (of Budapest) on the subject of the Communist danger. He emphasized the necessity of the union of

all sound-minded countries against International Bolshevism, which is leading straight to a world war. All who do not wish to march in the tow of the Soviet must unite their endeavours to guarantee the peace, interior as well as exterior, of nations, threatened by so grave a menace.

Czechoslovakia

No Communist can any longer take part in the management of railways.

"The decree declaring their exclusion," stated the vice president of the Council, "was given at a moment when the Communist Party was preaching the right of national minorities to separate from the State, and inviting soldiers to turn their weapons against officers. People with such an orientation could not be employed in an enterprise which, in time of crisis, is as important as the army itself."

Communism in Mexico

From "Letters from Rome," February 20, 1937

THE penetration of Communism into Mexico has been much more marked since the civil war broke out in Spain. The Government continues to contradict this, but it is evident that today there is a veritable avalanche of Communist propaganda, which causes the gravest forebodings for the future.

We shall deal later with certain particularly disquieting aspects of this penetration, as for instance the winning over the women to Communism, and the adhesion of the peasants to the Communist Party. For the moment we shall confine ourselves to some notes of a general nature.

The way for economic Communism was prepared in 1917 by some of the articles of the Constitution; article 27 for example, claimed State ownership of rural properties. This article has been used to effect the destruction of the chief sources of agricultural wealth of Mexico during the last few months. The law of expropriation, which hands over urban properties to the State, was passed on November 18, 1936 (*El Nacional*, Nov. 9, 1936). Quite recently a celebrated decision of the Supreme Court of Justice rejected all appeals against the executive and legislative powers of the State of Yucatan. By this very fact all legal security for property of any kind was destroyed; henceforward Communism, though it is anticonstitutional, rests on a legal basis (*Omega*, 12-12-36).

Communism Among State Officials.

The correspondent of *La Prensa de San Antonio* (Texas, U. S. A.) has published (Sept. 9, 1936) the results of an important inquiry he had just made into this question. Here are some details:

Ninety per cent of the Mexican Communist Party are employed in the Government; there are more than 600 Communist officials in the Secretariates for Public Instruction and Transport. Communists entirely dominate the Secretariate of Public Instruction, in

which the Minister, L. Vazquez Vela, has granted them extraordinary privileges of a disciplinary and economic order. Communist literature is regularly on sale in the Government offices and shops. Money is collected from the employes for the cause. The more "radical" one is, the better chance one has of getting employment in these services (*Revista Catolica*, 27-9-36). We may add that the printing house of the Chamber of Deputies is designed to produce Communist books, pamphlets, and periodicals (*Desde Mexico*, 1-11-36).

Communism in the Army.

The Army had been infiltrated for a long time by anti-religious agitation; it fell an easy prey to Marxism, and the propaganda organized by general and officers has had visible effects (*La Prensa de México*, 21-46; 27-1-36).

In many regions the national flag has been replaced by the Black and Red flag. On the occasion of Communist fetes, the Army has saluted the Red flag.

It is also known that, for about three years, thousands of insurgents have been fighting for their civil rights, the right of education of their own children and of practicing their religion freely; now, when the National Army fights against them, it does so under the Marxist, and not the national flag (*Hombre Libre*, 7-9-36).

Communism in the Schools.

The 4,000,000 children who attend the State schools and who, up to two years ago, were still Catholics, are being indoctrinated by the education system which moulds them as Communists. The atheistic Socialism of Karl Marx has already found its juridical expression in article 3 of the Constitution.

The official and secret educational programs impose Russian Bolshevism on the schools (*Program of the Secre-*

tariate for Public Instruction); since 1,934 masters are selected according to their "Socialist ideology" (*El Nacional*, 16-11-35); the school textbooks, which the pupils use, preach Communism (*Simiente*, 1, 2, 3, 4; "Libertate," *Orientacion*, etc.); the children have to attend Communist lectures at which U. S. S. R. and Red Spain are glorified (*Hombre Libre*, 30-10-36); they are obliged to take part in gymnastic exercises and fetes arranged to excite in the children the spirit of "Mexican Socialism" (address of the Secretary for Education at the opening of the school term). (*Excelsior*, 16-1-35.)

As for morals, the school teachers proclaim that priests ought to be hanged (*Hombre Libre*, 20-11-36); they set the children a very bad example; pupils of both sexes have to live together, even in the boarding schools (*La Prensa*, 20-11-36); often, as at Janizio, they have to bathe together without any costumes (*Moscow in Mexico*, No. 34). They are given obscene lessons (in our last correspondence we have already treated this question). Need we wonder if the young of both sexes behave in a way to "make decent people indignant, and excite those who are already disposed to vice"? (*Hombre Libre*, 14-10-35).

The Government openly circulates Communist Propaganda; it runs several Communist newspapers like *El Nacional*, which is the best equipped journal in Mexico; it protects and favors other Communist papers in the Capital and provinces.

It publishes large numbers of Communist pamphlets like those of the Industrial and Agricultural Workers' Library, the Students' Revolutionary Library, the Labor Department; finally it has just founded a publishing house to spread Socialist (i. e., Communist) ideas (*El Nacional*, 30-11-36). It has also founded an Institute of Socialist Orientation, whose object is to coordinate the activities of the different official organizations.

Communism in Internal Policy.

In September, 1936, when three new classrooms were added to the National Training School for Teachers, the Mexican Government had the names, Karl Marx, Friederich Engels, and Rosa Luxemburg, given to them, thus giving official recognition to Communism (*Omega*, 3-10-36).

The country is in a state of social chaos. According to the statistics of the Committee of Conciliation and Arbitration, there were 1,300 strikes in less than a year. When the employers sent a documented memoir to the President, requesting a remedy for this state of affairs (*La Prensa*, 12-3-36), he was much displeased and replied harshly (*Excelsior*, 15-3-36). Communist meetings are sponsored by the Government (*Omega*, 6-8-36). The leaders, and the President himself, go about the country inciting the masses to hatred and agitation (*Hombre Libre*, 7-8-36, 10-8-36; *Omega*, 6-8-36).

On the other hand, the Government takes active measures against any anti-Communist movement. Here are two examples: At Monterrey, the Communist syndicates organized a demonstra-

tion in the course of which a well-known Freemason stated that "Freemasonry lent its support, both material and moral, to the Red syndicates"; he demanded the expulsion of the anti-Communist Party, the "Gold Shirts." Immediately afterwards the Government forces occupied the offices of the "Gold Shirts" (*Desde Mejico*, 31-3-36); shortly afterwards the order was given for the association to be dissolved, though this was contrary to the National Constitution (*Firmes*, 16-3-36; *Omega*, 13-8-36). In several states anti-Communists were murdered with impunity by Communist groups (*Desde Mexico*, 31-3-36). In July, 1936, the "Civic Action" of Monterrey held its usual sitting; the Reds opened fire with rifles on the members. The Government did not interfere (*Firmes*, 9-8-36). In the middle of October some civic associations organized a meeting in the Ideal Theatre; suddenly the German, List Arzubide, appeared on the stage, pistol in hand, and at this signal the Communists, who had taken places in different parts of the theatre, charged the audience with sticks, lead piping, and knives. Several people rushed to

call the police. They, however, refused to interfere.

Communism in International Relations.

Since the Government of Guatemala, El Salvador, Italy, and Germany have recognized the anti-Communist Government of General Franco, the Communists have attacked the Consulates of these countries several times. To save appearances, the Mexican Government arrested some of the culprits, but soon set them free. The protests of the interested nations were without effect (*La Prensa*, 3-12-36). In 1931 the Mexican Government had appointed Don Luis Anderson, a well-known lawyer of Costa Rica, as honorary juridical adviser to the Mexican Legation at Costa Rica. Don Luis Anderson never accepted any remuneration for this office. Dr. Anderson wrote a report for the *Tribuna*, in which, referring to events in Spain, he used some severe expressions with regard to Communism.

The Mexican Government was greatly annoyed and immediately deprived him of his office.





Part III

The Christian Program



A Commentary on the Encyclical "Atheistic Communism"

In the April number of INFORMATIONES ET NOTITIAE we reproduced the text of Pius XI's most complete pronouncement on Communism. The Editors are pleased to reproduce this month a valuable commentary on that document from one closely associated with the central office of our Anti-Communist movement in Rome. The Rev. Friedrich Muckermann, S.J., prepared the following analysis for the April number of "Letters from Rome."

THE Popes have always placed themselves at the head of those who fight against "subversive forces." Pius IX and Leo XIII, notably condemned communism. The great Encyclicals of Pius XI are the very antithesis of the fundamental principles of bolshevism. The Holy Father himself has, on several occasions, especially of late, uttered words which have enflamed the world, denouncing the communistic peril; but as yet no such large and complete document had appeared exclusively devoted to the subject of atheistic communism and promulgated by the supreme teaching authority of the Universal Church. The bishops of all countries had received directions from Rome; they had commented upon them in innumerable Pastorals. The final document, however, was still lacking, for no religious and moral authority in this world can be compared with that of the See of Rome; no one here below is so supremely independent of the powers of the world; Rome alone receives from the whole world the information which renders possible a judgment beyond appeal.

This document now exists. On the eve of the feast of St. Joseph it was heard for the first time from the Vatican wireless station; shortly afterwards it appeared in the *Osservatore Romano*. The first impression was that of being in the presence of unusual power of language, wealth of ideas and liberating force of conviction. One felt above all that it was not merely a reflective mind that had made a pronouncement; throughout the Encyclical a great heart pulsed, the paternal heart of the Vicar of Jesus Christ on earth.

In the course of centuries errors have arisen less from a falling away of

the spirit than from a disenchantment of the heart; those that have caused most anguish are those which have duped men in search of paradise. And as each disillusioned hope of paradise came to an end with a period of despair, terrible catastrophes followed.

The motive of the Redemption arises constantly in the course of the Encyclical. It serves, in particular, as an introduction to the XIth part, which describes the nature of atheistic Communism, its theories, development and results. The false doctrine of the redemption and its esoteric mysticism, which hypnotises the masses and renders them fanatical, are presented in striking relief.

Spiritual atheism became transformed into atheism of the heart; thereby gaining a hold over those millions of men who, throughout the world, sigh secretly after their Redeemer. It is necessary to have sounded these religious depths to realize the extent of the degradation and of the horrible, unimaginable humiliation which Communism has let loose upon humanity. It is only when God has been killed in man that men cease to be men and become not merely monsters but devils.

When one goes more deeply into the Encyclical one experiences a feeling which no political, cultural or economic anti-bolshevist document can produce. Such documents display no knowledge of the human soul. They remain dumb before the inhumanity of present-day movements of the masses; those who inspire such movements tremble before the demons by whom they are possessed, who live in the mysterious undergrounds of history and whom one can almost see roaming and whirling upon earth, demons who oblige the free-thinker

himself to seek God anew; the fundamental negation stirs up the affirmation of the contrary principle, which embraces the plenitude of every being. In order to conceive of the plenitude of the greatness of man it is necessary to see in him the primitive image of God; if there is no religion in the world there can be no anti-religion, consequently in order to speak so movingly of the degradation which bolshevism imposes on the very nature of man, of the family and of Society, it was necessary to be at the very source from which radiates the divine fire of faith. One must assume that point of view in order to understand why so many exceptionally gifted minds have allowed themselves to go astray. How can the man who has dimmed the divine light in his soul not suffer himself to be misled by the demon? In the same way we begin to understand the horrors and sacrileges which have been committed in Russia, Mexico and Spain, particularly in holy places and against persons consecrated to God.

At the beginning of the third part the total assertion of Catholicism is vigorously opposed to Bolshevism's total denial. Against Utopia is set up this reality: "Above all other reality is the sovereign, unique, supreme Being, God, Almighty, Creator of all things, most Wise and most Just Judge of all men. This supreme reality God, is the most absolute condemnation of the impudent lies of the communists. Truly, it is not because men believe that God exists, but it is because He exists that whoever does not close his eyes to the light believes in Him and adores Him." Once again, here is a cry from the heart, from the believing heart which says with Job: "I believe that my Redeemer liveth."

Let us emphasize in this part the passage which touches upon human personality. If one rejects here a false liberalism it is not in order to replace it by a collectivist terrorism which is its legitimate offspring, but to claim the true liberty of the Gospel and the doctrine of the Church. This passage lightens the future with a prophetic glow: after the horror of collectivist equality only a new era of liberty can follow, arising out of the liberty of the children of God. The masterpiece of the creation is not paganized collectivity; it is not even the Church as being a society of pious people; it is man. Society exists to help man to attain to his supreme ends. Only in Society can man achieve his entire happiness; in it only the image of God shines with undiminished brightness.

Once again, in the fourth part of the Encyclical, the song of the pursuit of the redemption makes itself heard. It is a question of the remedies which are needed in order to cure the ills of our time. If Bolshevism is a pseudo-religious phenomenon it can only be conquered by religion, not by those whose only claim to Christianity is the name but by those who already show in their lives the fruits of a revival of the Spirit.

It comes well within the sphere of this Encyclical to treat of the justice to which all men aspire in their dealings with love. In this way, injustice in this world can only be understood if one considers it as a decline of eternal love, thus justice will only return by a return to that Heart which bled for love upon the Cross. The developments of social and legal justice also have a particular depth. It is not

a question here of that frozen justice of "mine" and "thine" but of that justice whose motive-power is love.

Does this Encyclical mark a turning-point in the relations between Rome and Moscow? Is there any tension or relaxation between the Holy See and Soviet Russia?

On this point we will content ourselves with a few remarks:

1. Truth is not opportunist. In the first instance she is not concerned with the advantages or disadvantages which she might sustain. She knows that her ally is God Almighty.

2. The Encyclical bears witness to esteem for its adversary, because it views him as he is. The Encyclical sees in the bolshevist movement an idea, a religious phenomenon. This ideal aspect determines Bolshevism's place in the scale of values, even if the outward manifestations of Bolshevism are antireligious in appearance. Lucifer was an angel, and Christ calls him the *Prince of Darkness*. The Encyclical is therefore of no use to those who consider Bolshevism only from a purely political standpoint.

3. So far as atheistic Communism criticises the real faults of social organization and Christian religious practise the Encyclical is in agreement. This is not because of any sympathy with Bolshevism but of love of truth. Amongst others the warnings to the rich and powerful of this world are expressed with more than ordinary force.

4. Many articles have been written to "prove" that Communism makes for Democracy and religious toleration. The Encyclical, well documented, rejects these errors. Trotskyist trials,

and the burning of churches are scarcely manifestations of Democracy or of religious toleration.

5. Today thousands of men are communists because they see in Communism a doctrine of peace and of love. If they read the Encyclical they will also feel a great love, the love of the Church, the love of her who has suffered more than any other power, more, even, than Russia; the Church of the martyrs, of the Mother of Sorrows and of Christ crucified. They will understand also that without the faith of Christ a true love of Christ is not possible.

6. A text of the Apocalypse expresses well a paradoxical aspect of Christianity. "I know thy works," writes the author to the angel of the Church of Laodicea (III 15-16), "thou art neither hot nor cold. Because thou art neither hot nor cold but tepid, I shall vomit thee from my mouth." Certain "bourgeois" in reading the Encyclical will think perhaps, only of their interests; their hatred of Bolshevism is not that of the Church. A caricature of Christ, even disfigured, is better than the total absence of the image of our Saviour.

7. As regards the Russian people the Holy Father expresses himself in terms of paternal kindness. In the Encyclical this people which loves its Redeemer will recognize the voice of Peter, but also the love of John. Its Christ will appear very close to that of the Encyclical. Nothing brings more together men of good will who are separated from each other than the same sufferings endured for that Christ who is equally to both the dearest object that exists in this world.

Communism Has No Substitute For Bethlehem

The following brief exposition of the essential hollowness of the Communist appeal appeared in the "Parish Review" of St. Joseph's Church, West New York, N. J., last December. In brief compass, it expounds a truth that should be emphasized in every critical analysis of the Communist heresy.

IT HAS been pointed out, as an index of the menace of the Russian experiment, that Communism supplies a counterpart for everything Catholic. For a supernatural revelation, it gives to man the revelation of Marx and Lenin; for an infallible Church, it offers the Totalitarian State; for the obedience of intelligent man, it substitutes the sacrifice of the annihilation of individual freedom. It is an extremely clever thing indeed. So clever, as we know from bitter experience, that it has deceived many even of the elect. But there are limits to the cleverness of Communism. There are sanctities which it cannot invade, be-

cause it knows not the dialectic of the human soul redeemed by the God-Man, Jesus Christ. Communism has no substitute for love; it has no substitute for the Crib of Bethlehem.

It will never find one. For Bethlehem is unique; it is the spot where the Word of God becomes manifest to men, where Love assumed a human form, and took up His dwelling with us. It is the meeting place of the Divine Heart of Christ with the hearts of all the children of men. It is the crossroads of the world. Before the low-arched door of the stable-cave, outside the Judean village, all men kneel, aware of the presence of something that is

greater than the mind can grasp, because that something is the Love of God. They may approach, not fearfully as in the glaring light of pomp and majesty, but with a sublime confidence in the gesture of the Infant arms flung wide in welcome. Bethlehem is unique; the Christ-Child on His mother's breast is a sign that cannot be contradicted.

Communism is clever, but it is cold. It is energetic, but it is sterile. It is attractive, but it is false. It may build its temples to house the empty gestures of its ritual, but it cannot build another

Bethlehem. It has devised an elaborate dialectic, but it has missed the point. For the point is precisely that which has ignored—the mystery of Divine Charity. There is warmth in the hillside cave

this Christmas night, the warmth of human hearts once more aglow with the fire of a love that will never be extinguished. It may be that we shall once more be forced to take refuge there, beneath its humble rafters. We

shall not be alone. The Babe of Bethlehem is with us always, safe in the arms of the Virgin Mother. With the shepherds and Wise Men, we know Him for our King, the King of the world, the King of Love.

Catholic Social Directives

By REV. LOUIS CHAGNON, S.J.

We are happy to be able to offer our readers this preamble to Fr. Chagnon's recent book, notice of which will be found under "Documentation."

IN THESE pages will be found some fragments of the Church's social doctrine, an expository essay bearing principally on the second part of the Encyclical *Quadragesimo Anno*. During the autumn of 1936 we gave a series of public lectures in the Hall of the Gesù, in Montreal; a text, composed at an early date, under the pressure of urgent tasks, served as the basis for the oral exposition. My all-too-kind hearers have requested the publication of this course. For want of time and leisure we are forced to reproduce, such as it is, a schematic, rigid text, written with a view to oral comment. We hope, nevertheless, that this modest publication, despite its lacunae, will be able to contribute something to the better understanding of the Catholic social doctrine.

After having discussed the Communist threat, we have endeavored to set forth the positive doctrine of the Encyclical—the fundamental principles of the reform of Capitalism. Well do we know that the Papal teaching is not a magic panacea, a kind of economic recipe, whose mechanical application will be sufficient. The Church's doctrine is not a technique, but an economic and political ethic. It lays down an ensemble of general principles, necessary and indispensable in the work

of social reconstruction. It is the lighthouse that points out the rocks, indicates the course to be steered.

At the great Catholic Congress held at Malines in the month of September, 1936, the Prime Minister of Belgium, M. Van Zeeland, an eminent technician in economic matters, made this splendid statement:

"The crisis of today is above all of the economic and social order; now, in these complex and disturbed domains, where the economic and social problems mingle so closely to give to the difficulties of our age their characteristics traits, I do not know, at the present time, a single doctrine whose cohesion, security, and flexibility pursue immediate realities more closely than that of the Encyclicals. For my own part, after I have made the rounds, with the carefulness of scientific objectivity, of the great economic and social doctrines propounded in the course of the last century, I have come to the conclusion that all were outstripped by the facts, that no one was broad enough to give satisfaction today to the aspirations stirring the nations one after another.

"I do not wish to maintain that in the Encyclicals or in the commentaries that have accompanied them, are found in every letter accurate solutions for

all the difficulties of an economic or social nature; far from it! But of this I am persuaded, that, grafted on the trunk of Catholic truths, the general indications contained in the Encyclicals are the surest guide, the most coherent body of doctrine that exists in the world at the present time."

Let us have "social faith." The directives promulgated in an Encyclical are not definitions proceeding *ex cathedra* from the extraordinary and infallible Magisterium, yet this teaching is imposed with binding force on all Catholics; it demands, beyond exterior submission, an adherence of will and of intellect. When the Pope declares his "right to pronounce with a supreme authority on social and economic problems—not, indeed, in the domain of technique—but in all that touches the moral law," it is clear that an obligation of obedience is laid on all the faithful. As far as the concrete application of the principles goes, on the subject of the expediency of such and such a measure, divergence and dispute is inevitable among sociologists. *In dubiis libertas, in omnibus caritas*. May charity unite all Catholics in a respectful and trusting submission to the Papal directives, message of salvation that it is our duty to ponder and to spread.

Hate Communism But Love Communists

From "The Month," London, February, 1937

NOTHING indeed is more encouraging than the general and quite explicit condemnation of the pre-Republic social structure in Spain, pronounced by prominent leaders in Church and State during these days of visitation. It is penitently acknowledged that the Papal teaching regarding the rights of the worker was largely ignored, and that the well-to-do often neglected the duties attached to property. It will be a far different Spain that will emerge in God's time from this trial—a Spain wherein, in the words of the Cardinal of Toledo, "the Church will work with all her forces to

ensure that the defeat of Marxism will not become an oppression of the proletariat," and where the civil power, as the nationalist leaders have declared, is determined to reconstruct the country on the lines of Christian social justice. In Spain at least the truth has dawned at last that the Christian ideal cannot be effectively preached except by practical Christians, and that one main cause of the spread of atheistic Communism has been the bad example of professing Catholics. Whilst attacking the foe, who has grown strong through our own neglect, let a large share of our reproaches be directed

against ourselves. The rank and file of Communism has never had a chance of realizing the true spirit of Christianity, the following of Him "who had compassion on the multitude," and of whose ministry the characteristic was—that He began to *do* and to teach. Our papers which resist so vigorously the Communist attack should use trowel as well as sword and be as eager to construct as to demolish. The more clearly we repudiate any support for the social evils on which rebellion fattens, the more persuasively can we proclaim the Christian remedies.

Communism and Capitalism

By CHARLES P. BRUEHL in *The Christian Front*, March, 1937

IF COMMUNISM is animated by a violent hatred for religion and a special hostility towards Christianity, which in its unrestrained expressions at times rises to the most shocking blasphemy, this cannot be due to the honest conviction that the religion of Christ sanctions the inherent abuses of our economic system and proves an obstacle to the removal of social wrongs and the material improvement of the masses.

Christianity in our days stands squarely on the side of social justice and uses its vast moral forces to bring about a social order which is more consonant with the requirements of the law of God. In this endeavor it finds itself in profoundest harmony with the ideals which it has inherited from its divine Founder, who manifested during His earthly career the tenderest concern for the disinherited, and set His face sternly against oppression and exploitation. The teachings on human equality and the dignity of labor, which Christianity at all times has proclaimed with unfaltering voice, are a standing rebuke to the injustice which mars our industrial life. Though Christianity does not regard material comfort as the main purpose of human existence, it is not indifferent to man's temporal well-being and demands that the benefits of improved production be not appropriated by a few but generously diffused throughout the length and the breadth of society. It has no patience with the idea that a privileged class should live in abundance and the majority of the people be content with the bare necessities of life. St. Thomas of Aquinas, who staunchly defended the right of labor and raised his voice in behalf of social justice, long before Communism appeared on the scene, says with unmistakable clarity: "No one ought to live in superfluity whilst others suffer want." Catholic theology has been unanimous in condemning wealth that does not minister to the welfare of the community and only serves individual interests and private enjoyment. It has not hesitated to brand as criminal injustice the practice of abstracting from the common store of goods, produced by society, more than is necessary for decent and reasonable living. Such procedure receives its well merited rebuke in the words of Pius XI, who writes: "Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied

to the workingmen." And this is not an abstract demand, addressed to nobody in particular and, which in consequence, may be readily ignored, but is on the contrary specifically directed to the state, whose duty it is to enforce the dictates of justice and to protect those who are defrauded of their natural rights.

We may boldly say that Communism derives its passion for social justice from Christianity which kindled the noble flame first in the hearts of men. By some strange anomaly this passion borrowed from Christianity has become the driving force of the Communist attack on Christianity and the justification of its atheism. We again declare that, if Communism really seeks social justice and the betterment of economic conditions, it can do this on the basis of Christianity and need not ally itself with irreligion and atheism. It is both unreasonable and dishonest when Communism instills into the heart of the workingman hatred of religion on the plea that religion is unconcerned about his temporal welfare, indifferent to his grievances, and unmindful of his wrongs.

To understand this utterly irrational attitude of Communism in regard to Christianity we must study its genesis. Communism arose out of a sense of baffled justice. It witnessed the abuses and excessive inequalities of our economic system and at the same time was aware of the indifference of organized society towards these wrongs. It saw mammonism securely enthroned and, with its ramifications, woven into the very texture of our social structure. Shortsightedly it identified mammonistic capitalism with our entire civilization and concluded that the only way to overthrow mammonism was by destroying the civilization in which it was enmeshed. It turned its destructive hatred upon everything that was connected with this civilization and that seemed to encourage and foster injustice. Not only did it direct its opposition against the abuses of property but against private ownership itself. Since it realized that private ownership was inseparable from family life and the home, it forthwith declared war on these sacred institutions. From negation it proceeded to negation, and since order is the law of God, it finally rose in revolt against the Supreme Ruler of the moral universe.

Withal it is the injustice of society and its callous toleration of industrial evil which have produced Communism. Rightly a close student of its history

observes: "Communism is at once the product of capitalistic society and the judgment upon it." There is no reason why a protest against the social order should arise, if this order sincerely tried to promote justice and impartially protected and defended the rights of all its members. An unjust society, that would not listen to the demands of justice and scorned the moral law, has produced this unholy thing which is called Communism. To use a somewhat inelegant illustration, we might liken Communism to a boil in which all the poisonous humors of the organism come to a head and seek an outlet. A healthy organism remains free from such morbid growths, and in a similar manner a just social order will not be afflicted with the pathological phenomenon of Communism. Communism is our own creation. It is the monstrous birth of an iniquitous society, that has neglected to purify itself of injustice and that has complacently nursed exploitation and oppression in its bosom. Without exaggeration and with a true appreciation of the actual realities, we can safely state that Communism is the nemesis of individualistic capitalism. It is the unreasonable and ugly reaction against a thing which is not less unreasonable and ugly, namely, against that liberalistic individualism, which rejected all moral restraint and emancipated itself from the control of the law of justice. Unreason evokes unreason; had capitalism remained within the limits of reason, Communism would never have seen the light of day. But the prolonged frustration of elementary justice eventually results in blind revolt and uncontrollable rebellion.

Even at this moment society has it in its power to check the progress of anarchy and to put a stop to the Communist movement. Nothing more and nothing less is required than that it give evidence of a change of heart and of a genuine desire to abolish unfair privilege, to put an end to injustice and to curb the powers of those who persist in their selfish practices. Red propaganda thrives only on social injustice; as soon as men have assurance that society will secure respect for their rights, the apostle of radicalism will be like one crying in the wilderness and the respectable and sane part of the community will turn a deaf ear to his tirades. This, however, we must not forget, the rise and advance of Communism in other parts of the world is a warning to us, which we would be foolish to ignore. We can yet stem

the red tide by erecting against it the powerful wall of social justice.

Communism is a blind and passionate reaction against capitalism, but there is still a closer and more intimate relation between the two. The materialism of the Communist creed is undisguised and brutal in its frankness. The Communist program puts material things first and has no appreciation of the higher values of civilization. In this it proves a lineal descendant of Capitalistic Liberalism. True, Liberalism has not declared open warfare on religion, but it has consistently undermined the influence of religion and restricted its application to the practical problems of economic and social life. It has definitely divorced industry from morality and, in this manner, prepared the way for Communism. Liberalistic Capitalism and Communism in this are of one mind that they aim at a secularization of the economic order; Communism goes one step further and extends this secularization to the totality of life. Very pertinently Christopher Dawson remarks: "Both Communism and capitalism agree in putting economic things first and in ordering society to an economic end, and conse-

quently they are both far more opposed to Catholicism than they are one to another."

Since this is the fact, it will not be astonishing to see the two merge into a new synthesis by way of Fascism. In the strongholds of capitalism, as in England, we observe decided leanings towards Communism and in Communist Russia developments in the direction towards a new capitalism can be easily noticed. Communism thus may be only the temporary stage of transition to a harsher and more absolute capitalistic regime.

Those who fondly believe that Fascism will save the world from Communism are laboring under a fatal delusion. The ideologies of these two are too closely allied to render them absolutely contradictory. They have too much in common and their differences can be readily effaced. The three, capitalism, Fascism and Communism, are links in a chain; imperceptibly the one passes into the other. All three are fundamentally materialistic, secularistic, totalitarian. Neither of them has much use for a religion which looks to another world; for each

one of them has a religion of its own, which if closely viewed, is the same. Fascism defies the national state. Communism defies the industrial state, and capitalism defies the servile state, that is the state in which organized money power will control the destinies of the people and the world. The keynote of the three is earthliness, worldliness, secularism. The warning of Dr. E. I. Watkin is not superfluous: "Truly, if we will but heed them, we have warnings enough of what is coming rapidly upon us, of the great anti-religious society and its creed even now taking shape—warnings from widely different quarters but converging in a picture substantially identical, the picture of the deified omnipotent state of Fascist-Communism."

The great danger of our days is the growing secularization of society and civilization. Neither a reinvigorated capitalism nor a youthful Fascism can save us from this awful calamity. There is only one effective remedy for the evils that threaten the existence of the social order and the preservation of civilization, and that is "the restoration of all things in Christ."

A Christian Commonwealth in Portugal

In the January number of *INFORMATIONES ET NOTITIAE* we introduced our readers to the important work of Premier Salazar in Portugal. In the following article Mr. Francis J. Tierney, S.J., of Woodstock College, Md., reviews an important book on the same subject, "*Le Portugal Rénait*," by Leon de Poncins. (Gabriel Beauchesne et Ses Fils, Paris.)

THE hazard of my social studies made me examine into the new Portugal. To my profound astonishment, I found that an immense work was being accomplished there of which almost nothing was known in France": so writes Léon de Poncins toward the end of his excellent book "*Le Portugal Rénait*." "An immense work" is a very poor way of expressing what is taking place in Portugal today. It gives no idea of the quality of this work but only of the quantity, hinting that it is as large in its scope as the interests of "tiny" Portugal, still fourth in the list of the colonial nations of the world. This work in Portugal is an intensive thing as well as extensive, a work that is guided by a "lay saint"¹ and a man of vision, the strangely unknown Oliveira Salazar. A man of sound doctrine and a scholar, Salazar was erected, for all the world to see, as close an approximation of the ideal state of *Quadragesimo Anno* as it was in his power to rear. His system is

human and hence imperfect; moreover the work is not yet done. There are details here and there which are, at first sight, repugnant to Americans, yet which are perfectly logical and sane when the reasons for these actions are considered, and when the whole is set in the background of Portuguese history since the beginning of Portugal's decay. But, most important, the Portugal of today is Christian again and sensible, built upon "eternal truths,"² and the cornerstone of the structure is spirituality and moral reform.

"*Le Portugal Rénait*" is a complete book though not exhaustive. There seems to be a lack of balance in the amount of space given over to denouncing the baneful effects of Masonic influence in the Portugal of the past, but the defect is of such a nature and so useful that it deserves to be excused. The book is complete, for it begins with a useful historical summary of Portuguese affairs from the closing years of the past century up until 1928, when Salazar came upon the scene. It is complete again in that the heart of it is given over to a description of the

corporative State in Portugal, with definite considerations of the main branches of this State and a good deal of rare information about the various functions of these several branches. Not yet satisfied, the author, in what would at first be mistaken for a mere travelogue, reveals to us requisite characteristic traits of the sentimental, amorous and superstitious descendants of the race that once produced Da Gama and Albuquerque, Magellan and Cabral. And for his conclusion, there is a brief attempt to set the accomplishments of Salazar in their true relation of trail-blazing for the world.

It is in the second part of the book, in which the author describes the new State, that he overshadows himself by introducing long quotations from the men who are rebuilding this new Portugal on the ruins of the old. Here he renders more accessible to most of us key quotations from the as yet untranslated *Discursos*, or speeches, of Salazar. Here, too, he sets down interviews with individuals among that remarkable group of men who are working besides Salazar, and in these

¹ *Le Portugal Rénait*, p. 8.

² *Idem*, p. 107, words of Salazar.

interviews he gives us authoritative sources nowhere else extant. These quotations, moreover, take us down to the fundamental ideas of the Portuguese State to explain that State's various operations. In them we have Salazar clearly bringing out a distinction too few of us Americans have grasped, viz, that not only is Christian corporativism not totalitarian, but that it is actually opposed to the totalitarian principle. Salazar alone bears the responsibility of the corporative organization in Portugal, "yet—he says—it is necessary that we fling from us the tendency to a totalitarian State. That state, which subordinates all to the idea of nation or of race, which pretends to be omnipotent principle and end in itself, sovereign over all manifestations, individual or collective, would lead to absolutism worse than that of preceding liberal regimes. Such a State would be essentially pagan, by its very nature incompatible with the spirit of our Christian civilization and it would lead sooner or later to revolutions and religious wars graver than those of olden times.

"The Constitution . . . begins by laying down justice and morality as limits to the sovereignty of the State."³

Here, too, in this part of the book, Salazar tells us that spirituality must be at the bottom of even economic reform:—"Out of the general line of the new constitutional order this thought works its way free: it is indispensable that we join to economic progress the restoration and development of spiritual values."⁴ We find out that "at the base (of a stable political life) is the family, an irreducible cell, original nucleus of the 'parish,' of the community and, by consequence, of the nation."⁵ Indeed his new State is founded on the family first and fore-

most, then on the corporations, lastly on public authority. Salazar has expressed almost this same fact elsewhere in his phrase: "God, the country, authority, and labor."⁶ It is in the corporations that all individuals in the nation are represented according to function or means of livelihood. The old geographical representation, now inadequate by itself, is preserved in the national assembly, whose members are elected by direct suffrage of the citizen-electors and which is the legislative body.

We are puzzled when we are told that economics must be taken into the political life that it may be self-controlled until Dr. Costa Leite, builder of the new system along with Salazar and Teotónio Pereira, tells us in two brief pages (pp. 115-117) of clear expression just what corporativism is. It is seen that the worker is not neglected, but, on the contrary, much attended to, when Salazar assures that "the rights and the just moral and material interests of the working classes"⁷ are respected. A bit of pondering on the structure of the corporative State will make clear to us how arbitration is successfully effected in labor disputes in Portugal while we have bloody civil wars here. It is gradually perceived that the strong elements of this Portuguese state are in the domains of economics and not in the fields of the moral values. Also rather a direct blow is taken at the old "economic liberalism" when we are told that Salazar considers plutocracy as the "evil flower" of the worst elements in capitalism.⁸

To emphasize, as it were, that Portugal is Catholic and Christian and with no element of the totalitarian, Dr. Teotónio Pereira stresses two essential differences between Portuguese

corporativism and the Italian variety. "We (Portuguese) have a different conception of the State—he says—, a more spiritualistic conception of the foundations of life, and we wish to conserve human liberty."⁹

Léon de Poncins has done a good work in this book, giving us a most readable work on a country which only in 1928 began to rise from the depths of a vicious financial policy that had crushed her for more than a century, which only in 1926 began to wash off the accumulated gore of twenty revolutions and coup-d'états in the preceding twenty years, and which today gleams forth as a country whose government is a model to all who know her. Also, he gives us the story of a pleasing application of the corporative principle, about which another of this new type of pioneering Portuguese has written: ". . . Manoilescu has said with justice, 'by its nature, corporativism is much more multifiform, much more complex and much more differentiated than liberalism; also it is much more flexible and much more variable than any other social organization.' But under this variety of accessories, there are fundamental principles, applicable to all nations. The result of this for corporativism is a force of expansion in the realm of ideas and facts."¹⁰ Corporativism is the solution *Quadragesimo Anno* offers us for most of our social problems. It is a broad doctrine and, in itself, is "fascist" in no other way save in that it is not Communism. It can be very democratic as it is in the new State of Portugal. If this book would bring home to us this one thought of the broadness of the principles of corporativism, it is well worth the reading.

³ Idem, p. 124.

¹⁰ Portugal, June 30, 1935, quote from the "Princípios de Direito Corporativo" of Luiz Cunha Gonsalves, professor of Law in the Univ. of Lisbon.

³ Idem, p. 108.

⁴ Idem, p. 109.

⁵ Idem, p. 113.

⁶ Portugal, a magazine, May 31, 1936.

⁷ Le Portugal Renait, p. 115.

⁸ Le Portugal Renait, p. 127.



Part IV

Documentation



Retour de l'U. R. S. S. By André Gide. Éditions de la Nouvelle Revue française, pp. 124, 6 francs.

The bondage of man, the debasing of human personality, these struck Gide most forcefully during his stay in Russia and made him hostile to the Soviet experiment. His testimony is important. And the book, in that light, will be of service. An extended notice appeared in *INFORMATIONES ET NOTITIAE* for February-March, p. 19. The work is now available in an English translation.

L'Economie Soviétique. By Marc Charbot. Librairie générale, pp. 36, 3 francs.

Only a pamphlet, but well-documented, and with a moderate tone that will win easier acceptance for its pessimistic conclusions.

Dogme et Morale Communistes. By Abbé Ancel. Éditions de la F. N. C., pp. 94, 2 francs.

Communists stretch out a hand to Catholics. Why? The author replies by analyzing the doctrinal content of communism and showing how it must influence its adepts.

Pour Connaitre le Communisme. By Fr. Delaye, S.J. Éditions Spes, pp. 256, 7 francs 50.

Comprises two parts. The first, and more important, is a "synthetic abridgement of Communist doctrine." Objective exposition, interspersed by some very brief notes pointing out the principal errors or setting off the most dangerous contradictions. Part II, *Communism 1936*, studies more especially those new tactics of Communism which can be called *Anti-Fascism*. The reading of the chapter, "Fascism Viewed by Communism," suffices of itself to give the key to many of the events unfolded in France in the past year.

Le Mythe du Communisme. By Fr. Villain, S.J. Éditions Spes, 3 francs.

Author examines successively the fundamental principles of Communism, religious character and methods of diffusion, and concludes by suggesting ways to combat it triumphantly.

Les Forces Communistes au Canada. By Fr. George Desjardins, S.J., pp. 32, 10 sous. On sale at the *Ecole Sociale Populaire*, Montreal.

Documentary study, crammed with facts and statistics. Will be a revelation to many. Should open the eyes of the most unseeing.

Communism and the Catholic Answer. By Fr. LaFarge, S.J. America Press, New York, pp. 32, 5 cents.

How Catholicism can conquer Communism by force of ideas, virtues and institutions.

Interracial Justice. By John LaFarge, S.J. America Press, 53 Park Place, New York City. Price \$2.00.

An important statement by one well qualified. The book proposes the following thesis: Interracial justice is but a branch of social justice. The alarm that is felt by some at its mention is parallel to the alarm felt by those who are not fully acquainted with the social-justice program of the Church as applied to specific groups, such as in the area of industrial relations. Interracial Justice presents the Negro not as a pitiful object of charity, not as a hopeless "problem" forever thrusting stubborn question marks into the wheel of human progress. It shows the Negro as a constructive agent in our American civilization, as a mighty factor for national progress and a conservator of our finest national traditions, as a fruitful and unique contributor to the fulness of our religious life.

Is there a Negro race in the United States? Is the Negro-white problem unique? How do Negroes compare with whites? What is the Catholic Church doing for the Negroes? Is segregation just? What do Negroes want in education? Do Negroes want social equality? Do Negroes want intermarriage with whites? What is the attitude of the Catholic Church about intermarriage? How do Negroes feel about colored Catholic priests? What can Catholics do, practically, about bettering race relations? Developing his proposals for an interracial program, Father LaFarge does not just give another theory as to how things can be remedied, but details actual accomplishments, long experimentation and careful observation in the field. Fellow priests, leading members of the colored race, and representatives of the Catholic Hierarchy approve his plans of action.

Isms. A review of alienisms, revolutionary Communism and their active sympathizers in the United States. Second edition, enlarged to 287 pages. The American Legion, National Headquarters, Indianapolis, Ind., 1937.

This is a valuable handbook containing a vast accumulation of authentic information on Communism in the United States. Beginning with a history of the party, it furnishes the latest developments and records the various districts, together with the names of the more important Communist officials and agitators in the 32 districts there named. The affiliated and sympathetic groups are described and the work among youth exhaustively treated. Twelve pages are devoted to a listing of books and pamphlets published by Communists, and the addresses of the bookshops in 51 cities are given. Communist schools, Communist press and the boring-in process as applied to labor and peace organizations are all exposed. There is a section on religion and on Nazi and Fascist influences. All together, it is a complete picture of the Communist Party that should be in the hands of every reader. The great bulk of evidence is taken directly from Communist sources and from official documents of the United States Government.

The Red Road to War. Harold Lord Varney in *The American Mercury* for May, 1936.

An arresting article on the tactics pursued by Communism to win the support of Democratic peoples. The author reveals the amazing trickery of Soviet propaganda which has succeeded in winning so many "liberals" to the side of Communism by exaggerating the menace of Fascism. Soviet Russia has made the world accept the belief that Fascism, because it opposes Communism, is therefore more dangerous than Communism itself. The cynicism with which Soviet propagandists have tricked pacifists is well described. As a result the writer raises the question, "Will America find herself fighting as an ally of Soviet Russia in the next World War?"

The Cost of Communism. Harold Byron in *American Mercury* for May, 1937.

A concrete evaluation of what Communism has cost the Russian people in liberty, suffering and material privation. The balance shows the fallacy of proposing Communism as a remedy for our economic ills.

I Search for Truth in Russia. By Sir Walter Citrine. New York: E. P. Dutton & Co.

The chief point of interest in this book is its author; he is the general secretary of the English Trade Union Congress, a national organization which embraces practically all British trade unions and has a membership of 4,000,000 workers. He went to Russia, therefore, not with a political partisan's interest in the Communist state, but with the practical object of finding out what Communism has done for bettering working and living conditions among all kinds of workers.

In substance, he reports that the Russians, under their new government, have planned well and executed badly. He finds that their aspirations for the workers are excellent, but that most of them remain, even today, in the state of being aspirations, and that those which have been carried out have, quite often, been bungled. Particularly in illustration of this he refers to the so-called "model" tenements built for working class families. They are constructed from cheap materials, he says, so that even those which have been up only a few years are in a state of marked deterioration. More than this, he finds that these buildings are badly planned for family living and hardly maintained at all. There are, of course, some exceptions. He notes and names these duly.

He also found in working conditions that the promises of the workers' state have not yet been fulfilled. The work day is long, the speed-up system is carried out in the government factories to a degree that shocked him, there is a deliberately fostered system of spying among the workers, and wages are so low that only the fact that mothers as well as fathers contribute to family support makes it possible for the ordinary working class to keep alive. The top weekly wages which he found, indeed, for a factory worker, was only 27 shillings [approximately \$6.75]. As against these facts, however, there are plans and ideals which he found admirable. He could only express his hope that time would bring them to fulfillment. At present, he agrees with most authorities [?] that the people are better off than they were under the Czar, but worse off than the workers in any other Western country.

The book is almost devoid of generalities. It is written in diary form and simply relates how the author visited this or that factory, creche, tenement, park, and so on, and lists the conditions found in each.

At the end of the journal, however, Sir Walter permits himself to comment a little. He clearly would like to be enthusiastic but he has the English democrat's love of freedom too deeply ingrained in him. He cannot stomach the suppression of criticism, the spying, the great inequality, the demand for utter conformity. He hopes, however, that these evils are only a phase. His criticism is at all times generous, and the most sensitive Communist ought not to find fault with the pure objectivity of his book.—*Washington Star*, May 15, 1937.

Directives Sociales Catholiques. Par R. P. Louis Chagnon, S.J., Professeur à l'Université Pontificale Gregorienne, Rome. Published by *L'Action Paroissiale*, 4260 rue de Bordeaux, Montreal, Canada. A description of this work is found in the present issue of *INFORMATIONES ET NOTITIAE*, Part III.

Combating Communism. In *America* for May 22, 1937, John LaFarge, S.J., contributes a constructive comment on the encyclical "*Atheistic Communism*." This latest encyclical furnishes the "order of the day" for Catholics. There is no more excuse or evasion possible. A complete program is outlined, not against the victims of Communism but against the error itself and against the subtle propagandists who exploit the masses. With the basic idea no compromise is possible. Against the causes of Communism must be mobilized the remedies of social justice, Catholic charity, prayer and penance. Catholic action is best expressed through social education and practical reforms, not by rubber hose and police clubs.

The Soviets. By Albert Rhys Williams. Published by Harcourt, Brace & Co., New York, 554 pages, \$3.00.

A compendium of information by a writer who has long been favorable to the Soviets. Written in the form of question and answer. Contains a vast amount of factual information but with the usual glorification of the alleged democracy of Communism incumbent on all "friends of the Soviet Union." Many of the unpleasant and reprehensible features of life under the Soviets are ignored. Other facts are distorted and misstated. It is a radiant portrait of Soviet felicity.

The Revolution Betrayed. By Leon Trotsky. Translated by Max Eastman. Published by Doubleday, Doran & Co., Garden City, N. Y.

Trotsky's flaming indictment of Stalin, whom he charges with having buried the Russian Revolution in bureaucracy. Not a flattering picture of conditions in Russia from one who helped to create them. He accuses Stalin of ruthlessness and betrayal of Lenin's true Marxism by deserting the principle of World Revolution for Socialism in one country. What Stalin has brought about is not even Socialism but a return to sweatshop capitalism. The book is remarkably free from the personal recriminations that might be expected. It forms an integrated sequel to Trotsky's prolific writings, such as "My Life" and "The History of the Russian Revolution." The latter work originally published in three volumes is now available in one.

The End of Socialism in Russia. By Max Eastman. Published by Little, Brown & Co., Boston. 75 cents. Reprint of a much-discussed article that appeared originally in *Harper's Magazine* for February, 1937, and which was cited in *INFORMATIONES ET NOTITIAE* for January, p. 39. Well worth having in its entirety.